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The Power of Kings from God.

A SERMON

Preached in the

CATHEDRAL CHURCH

OF

SARUM,

The XXIX. Day of *June*, 1683.

Upon Occasion of the DETECTION of the late

Horrid Plot

Against the LIFE of his Sacred Majesty.

By *Paul Lathom* Prebendary of that Church.

Rom. 13. 2.

Whosoever therefore resisteth the Power, resisteth the Ordinance of God: And they that resist, shall receive to themselves damnation.

LONDON, Printed by *M. Clarke*, for *Joanna Brome* at the Sign of the Gun at the West End of St. *Pauls*. 1683.

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A

SERMON

Preached at the Cathedral Church

OF

SARUM,

On PROV. 8. 15.

By me Kings Reign.

THat the Perſon here ſpeaking is *Wiſdom*, will be manifeſt to every man that peruſeth the precedent Verſes of this Chapter. That by *Wiſdom*, ſo frequently mentioned up and down this Book of *Proverbs*, is meant, not *Derivative* and *Imperfect* Wiſdom, ſuch as is in the *Creatures*; but Wiſdom in the *Original* or *Fountain*, the infi-

nite Wisdom of a God infinite in all excellencies and perfections, or God infinitely wise, is generally agreed by Divines. And hereby it is sufficiently evident that the direct and immediate sense of the words of the Text is this. By the infinite wisdom of the great God of heaven, or by the *all-wise*, the *only-wise* God Kings do reign over their Subjects.

That I may discourse *distinctly* upon these words, it will be requisite to consider that Kings may be said to Reign by God in four respects.

1. By the most wise *Ordination* and *Appointment* of the God of Wisdom, *Government* in general, and *Monarchy* in particular, was *established* among men.

2. By the *infinite wisdom* of God Kings are *set* over a People, to *accomplish* those most wise and just ends which himself hath *designed*.

3. By the powerful and *gracious Providence* of the all-wise God Kings are *set* upon their Thrones, and *upheld* and *continued* there.

4. By *Authority immediately derived* from the only-wise God, the great King of Kings, Monarchy is *established*, and Kings do hold their Scepters.

First, By the most wise *Ordination* and *Appointment* of the God of Wisdom, *Government* in general, and *Monarchy* in particular, was *established* among men. And here it will be worthy our consideration, to trace the footsteps of the divine Wisdom in erecting Government in the World.

1. The most wise and benign Creator of the world made

made man an *Intelligent* and *Sociable* Creature. There is an inclination to ſociety even among Creatures void of Reaſon. The brute Beaſts by *natural Inſtinct* do ſort themſelves into Flocks and Herds; the Fowls of the Air do fly together in Companies; yea, the very Inſects do Aſſociate: the Bees in ſwarms do dwell and work together. *Nature* enclines them hereto, as that which conduceth to the *comfort* and *ſupport* of one another. But Man that hath *Reaſon*, more clearly diſcovering the *neceſſity* and *ſweetneſs* of Society, is more enclined thereunto, as beſt knowing how to *improve* it, and to make the beſt *advantage* of it.

2. To encline men the more to Society, the moſt wiſe God hath thought meet to leave men to a *mutual dependence* one upon another, and a need of their converſing together. It is not in vain that the Wiſe man ſaith, *Wo to him that is alone*, Eccl.4.10. for God hath made no man capable of ſtanding by himſelf. The Philoſopher therefore compares men to *ſtones in an Arch*, which ſo neceſſarily *depending* upon each other to keep them from falling, by this very dependence the whole and all its parts are *ſupported*. In the *Natural* body no part is ſo *great* or *eminent* that it can ſay it ſtands in no need of thoſe that are *leſs conſiderable*: nor any part ſo *ſmall* or *inconſiderable*, but it is capable of being *uſeful* and *helpful* to the reſt. And in the Body *Politick* there is no perſon ſo *great* or *high* that he can live *independent* on others; nor any perſon ſo *mean* and *low*, but he is ~~low~~, capable of doing *ſervice* to the other parts

of the Society. And hereby our Creator hath precluded all thoughts of *ſolitarineſs*, and rendred Society *neceſſary*.

3. To anſwer this neceſſity, which himſelf hath thought fit to entail upon man for the mutual help and ſupport of his Kind, he hath by his providence *digeſted* men into Societies. Of theſe, a *Family*, though the leaſt and moſt imperfect, was the *firſt* that was conſtituted. The neceſſity and uſefulneſs of Society being better diſcovered by *experience*, did encourage ſucceeding Generations to *enlarge* the Territories of their Societies: And ten Families joyning together made a *Tything*, as ten of theſe joyned made an *Hundred*, till Society and Government by degrees were digeſted into more *perfect Form*. But ſtill from the beginning men never lived in *Solitude*.

4. To form and manage theſe Societies, the great Governour of the World hath erected a *Government* in each of them. Indeed to ſhew us how *inſeparable* Government is from Society, we may obſerve ſome *rude lineaments* of it amongſt the *Brutes*: not to ſpeak of the Lion being called the King of the Beaſts, and the Eagle of the Birds, it is obſervable that in all Flocks and Herds there are ſome that *bear rule*, and others that are *ſubject*. But here certainly Dominion is founded in *fear*: for as the ſtrength and courage of one beaſt invites him to uſurp rule over others, ſo the weakneſs and cowardlineſs of others prompts them to be ſubject to the other. But as Reaſon makes man more capable to ſee the *advantages* of Government, and

to

to *manage* it aright; ſo it hath enclined him to ſet it up in every Society. So that from the *leaſt*, that of a Family, to the *greateſt*, that of a Kingdom, ſtill Government hath *managed* and *ſupported* all Societies.

5. And the moſt wiſe and gracious Providence of God doth *fit* ſome men to *rule* and *govern* the reſt, and others to be *ſubject*, and to *ſubmit* to Superiors In the natural body each part is fitted for the place it holds, and the Office it bears. The *Head* ſeems made on purpoſe, to ſtand in the moſt eminent part, to preſide over the reſt: the *Hands* wonderfully fitted for ſuch employments as exerciſe either ſtrength or activity: the *Feet* as ſtrongly ſuited to ſupport the body, and to help it in moving from place to place. Hereby God hath both provided for the *neceſſities* of the whole, and hath taken care that each Member ſhould reſt *content* in its Station and Office: there being no more reaſon to tempt the Feet to *envy* or *covet* the office of the Head, than there is for the Head to *ſneak* or *crowch* down to the place of the Feet. And in the body *politick* God hath fitted men for different Stations and Offices. To ſome he hath given great and noble *Spirits* to *deſign* worthy things, quickneſs of *apprehenſion*, and ſoundneſs of *judgment* to *guide* them, and *dexterity* and *courage* to put them forward in *acting*. And theſe ſeem cut out by the hand of God himſelf for *Government*. To others he hath given *meaner* ſpirits, fixing upon *lower* deſigns, *ſhallower* judgments fitted to yield to the *conduct* of others, and a dexterity for works only of

of *leſſer* moment: And theſe are fitted for *ſubjection*. And hereby at once the Divine Wiſdom is ſeen in *fitting* every man for the buſineſs of his ſtation, and his goodneſs in diſpoſing all men to be *content* in the places wherein God hath ſet them.

6. As Societies do differ in their *numbers* and other *Circumſtances*, ſo is there difference in the *Formalities* of the Governments ſet up amongſt them. In *great* and *wealthy* Societies of men Government doth uſe to be very *Auguſt* and *Majeſtical*; in *leſſer* and *meaner* Societies there is *abatement* of the dignity of the Rulers. The *little Monarch* of a poor Cottage doth not expect that Attendance, nor thoſe Regalia, which belong to the chief Magiſtrate of a Kingdom: Nor will the *little Magiſtrate* of a Pariſh or Tything expect to follow ſuch Maces and Swords as are uſually born before the chief Magiſtrates of great Cities. But allowing for the *different ſtate* of Governours in different Societies, there are theſe things obſervable in all Governments.

1. That to *command* hath always been reckoned the *Office* and *Privilege* of the *Superiour*, to *obey*, the *Part* and *Duty* of the *Inferiour*. Theſe three ſorts of *actions* diſtinguiſhing the three ſorts of *capacities* wherein God hath ſet all men; To *petition* or *requeſt* being commonly the act of the *Inferiour*; To *covenant* and *capitulate*, being ordinarily the act of *Equals*; To *command* or *enjoyn*, belonging only to the *Superiour*, and muſt be anſwered with *obedience* in the *Inferiour*.

2. The

2. The *making of Laws*, *properly* ſo called, belongs peculiarly unto him that hath a right of *Juriſdiction* over others. The School-men diſtinguiſh between *poteſtas Dominationis* and *Juriſdictionis*. The former he hath who by any means doth bear rule over others; ſuch is the power of the *Maſter of a Family* over his Family. The latter is peculiar to him that hath right to govern the *Community*. And theſe two ſorts of Authority do differ in three reſpects: 1. In reference to the *Matter* they are exerciſed about, the Maſter of a Family bearing rule over a Society *leſs perfect*, as to the integral and conſtituent parts thereof, than is a Kingdom. 2. In reſpect of the *End* and *Deſign* of the Government. The *immediate* end of the Maſter in ruling his Family, is his own Profit or Wealth; the good and benefit ~~of the other Members~~ of the other Members of the Family, is but the *Secondary* or *Mediate* end: But as to the Power of Juriſdiction the end of that is quite different. 3. As to the *effectual* Adminiſtration of each Power. The Maſters power in his Family extends no further, than to urge obedience to his commands by *corporal Puniſhments*, or *diſmiſſion* from his family: But the Prince hath *Power to attend his word of command*; power over the *Eſtate*, the *Liberty*, and *Life* of his Subjects.

3. The infinite wiſdom of the God of Order hath not only appointed that one man ſhould be governed by another, but amongſt *Governours* themſelves hath eſtabliſhed *Order*, that ſome ſhould be *Superiour*, and

others

others *ſubordinate* to them. Thus the leſſer ſtreams are accountable to the greater and eminent Rivers which receive and comprehend all theſe little acceſſions in the vaſtneſs of their Chanels : And ſo among thoſe that *govern* the earth hath God appointed ſome that ſhould be *ſubordinate*, and others that ſhould be *ſuperiour* in Authority.

4. And he that in Nature allows of no *infinite* proceeding, hath in Government ordered it ſo that this ſubordination and ſuperiority ſhould not be *in infinitum*, but that *one* ſhould be *ſupreme*, unto whom all the reſt ſhould be *ſubject*, and to whom they ſhould give an *account* of the Adminiſtration of their Offices. Him St. *Peter* calls ὑπερέχοντα, *Supreme*, 1 Pet. 2. 13. St. *Paul* ἐξουσίαν ὑπερέχουσαν, *The higher Power*, Rom. 13. 1. And τὸν ὑπεροχὴν ὄντα, *Him that is eminently in Authority*, 1 Tim. 2. 2. Whereas concerning inferiour Magiſtrates, they are ſaid to receive their power from him, ὡς δι' αὐτοῦ πεμπόμενοι, *as ſent by him*, 1 Pet. 2. 13. And that unto this Supreme Power belongs the Authority both of giving *life* and *motion* to Laws, may appear by thoſe expreſſions ſo familiar in Scripture. When the Ruler of the People is foretold to ſpring from the Loins of *Judah*, the *Scepter* and the *Lawgiver* are joyned together, *Gen.* 49. 10. *Moſes*, tho we do not read of his being *formally* a King adorned with a Crown and Scepter, yet when he is called the *Lawgiver* of the People, he is alſo called *King in Jeſhurun*, Deut. 33. 4, 5. When *Jacobs* Propheſie was accompliſhed, and the Throne

Throne of *Iſrael* eſtabliſhed in the Tribe of *Judah*, *Judah* is then called a *Lawgiver*, Pſal. 60. 10. And in my Text, the *reigning of Kings*, and their *decreeing of Juſtice*, are joyned together. And it being familiar with *Solomon*, among his Proverbs to make the later expreſſion exegetical of the former, this ſhews us that it is the Prerogative of Kings to decree and make Laws. Yea, in the New Teſtament we read of νόμῳ βασιλικῷ, *a Royal Law*, Jam. 2. 8. It will not be neceſſary to add what might be ſpoken for the confirmation of this truth, from Philoſophers, Hiſtorians, or men skilful in Laws: For I take it to be an eſtabliſhed truth, that as *Government* in general is Gods Ordinance, ſo the *ſubordination* of all inferiour Governours to one Supreme, and the power of the *ſupreme* Governour alone to *put life* into Laws, is likewiſe from the appointment of the all-wiſe, the only-wiſe God, the great Governour of the World.

Secondly, *By me Kings Reign*, that is, By the *infinite wiſdom of God* Kings are ſet over a People, to *accompliſh* thoſe moſt *wiſe* and *juſt* ends which himſelf hath *deſigned*. The Wiſdom and Power of the Creator and Preſerver of all things hath made nothing *in vain*, but hath deſigned every Creature for ſome *work worthy of its nature*, and hath ſubjected all other ends and actions to that great end of ſerving *his own good will and pleaſure*. And in ſo *noble* a contrivance as Government in Society, the moſt wiſe God doth deſign the promoting of *great* and *admirable* ends,

Princes being *chief workers* with the divine *Will* and *Providence*, for bringing to paſs what the great Ruler of the World will have accompliſhed. And this generally for the ſingular *good* and *benefit* of the Community over which they preſide.

1. As every Creature of God is good, ſo this of Government amongſt men doth generally tend to their *great benefit* and *advantage*. And Kings as the *principal* Perſons concerned in the Government, are of ſo *great* advantage to the People, that *Davids* Subjects, when loyally minded, knew not what meaſure to take of his worth, but eſtimate him as better *worth than ten thouſands of them*, 2 Sam. 18. 3. And tho the *advantages* which accrue to a People from a wiſe and good Prince, are very many, yet theſe *four* are moſt remarkable: 1. The *reſtraining* and *ſuppreſſing* of *wickedneſs*, 1 Pet. 2. 13. which as it is an *offence* to the pure and jealous eyes of Almighty God, ſo both Prince and People are bound by that *love* they owe to God, to delight to ſee it ſuppreſſed: As it tends to bring down Gods *Judgments* upon a Nation, ſo it promotes the *intereſt* of the Community to root it out, and thereby to *prevent* or *remove* the Calamity: As it *corrupts* the *Morals* of men, ſo 'tis for the *honour* and *intereſt* of all that it be extirpated, that the People may be *ſound* and *healthy* in their Souls, and Princes have the glory of reigning over a vertuous people: And as divers ſorts of vices do naturally tend to *diſturb* the peace, and to hinder the *welfare* of the Nation, ſo it is

for the *common good* that this weed be cut down by the Sword of Juſtice. 2. *Preſerving* of *Peace* among men, and ſecuring each mans *Liberty* and *Property* unto him. If we were here ſo free from the dominion of of *Paſſions*, and *inordinate Affections*, as we hope to be hereafter when we come to Heaven, there would then be little need of the Magiſtrates Power or Office. But the activeneſs of *Intereſt*, and the unrulineſs of *Paſſion* produce ſuch exorbitancies among men, that if it were not for the *Rods* and the *Axes* of the Magiſtrate, men would be too prone to live upon Earth as the *Fiſhes* in the Sea, where the leſs are a prey to the greater. The Law therefore was made for the *lawleſs*, and the Magiſtrate *bears not the Sword in vain*, but brings the very Sons of *Belial* to endure a *Yoke*, and to the great good of the people, takes care that the *Kings peace* be preſerved. 3. *Stirring* up the people, and *encouraging* them to *Induſtry*. *Sloth*, and *Vice*, and *Poverty*, and *Ruine* are ſo nearly related, that one doth almoſt unavoidably follow upon the other. It is therefore for the *intereſt* and *ſecurity* of a People, that the Prince doth with the Sword of Juſtice cut off thoſe *Vices* that *hinder* men from being ingenious and induſtrious, and by providing for their *peaceable* and quiet enjoying the fruit of their labours, doth *encourage* them to induſtry, by convincing them that their labour will not be thrown away. And this tends at once to keep people *orderly employed*, and thereby prevents their doing *worſe*: and it *ſharpens* their intellectuals, which

are commonly *dulled* and *rusted* by *sloth* and *desuetude*: and withal it brings *Riches* and *Wealth* as its attendant. 4. Advancing the *Interest* and *Honour* of the Nation by *forein* Correspondencies and Leagues. God Almighty hath so disposed of the good things of this World, that what *abounds* in one place is *wanted* in another; And if *Commerce* were not maintained with *Forein* Nations, many of Gods good Creatures would be *depretiated* and *disesteemed*. This forein *Trade* therefore lays a foundation of *Wealth* and *Plenty* in a Nation. And without publick *correspondence* between the Kings of those Nations whose Subjects have Commerce together, this Trade could not be allowed nor secured to them. For what Nation doth ever make Capitulations of Peace or Trade with the *Common People* of another Country? The Correspondence and agreement is with the *Prince*, and not the Multitude. And this maintains the *Honour* of that Nation, and secures its *interest* in trading, to the great *enriching* of a Land. These are *some* of those blessings which a People reap by the Government of a good King, assigned by the King of Kings to promote these good ends. And these are *some* of those advantages which *we* in particular have *so long* enjoyed under the *happy Reign* of a *gracious*, *wise*, and *Christian* King, namely, by promoting those wise and just Ends which God himself hath designed, which was the second branch of my Discourse.

Thirdly,

Thirdly, by the *powerful* and *gracious* providence of the All-wise God, Kings are *ſet* upon their Thrones, and *upheld* and *continued* there. That there is

1. A *ſpecial* hand of divine providence ſeen in ſetting Kings in their Thrones, is very evident Pſal. 75. 6, 7. *Promotion cometh neither from the Eaſt, nor from the Weſt, nor from the South, but God is the Judg, he putteth down one, and ſetteth up another.* He is ſaid to have given *Nebuchadnezzar a Kingdom, Power, and Strength, and Glory.* Dan. 2. 37. And his hand is more eſpecially ſeen in preſerving the rights of thoſe that have a *juſt title* to a Crown. As in reſpect of our *gracious King* in particular. Indeed he ſuffered him for a time to know *affliction*, before he advanc'd him to glory, as he dealt with *David* long ſince. He ſuffered his Throne to be invaded, and thoſe that had killed to take poſſeſſion; *For the iniquities of the Land, many were the Princes thereof:* Prov. 28. 2. But he was not *long* wanting to a righteous cauſe: He ſuffered not the *Hypocrite long to reign, that the People might not be too much enſnared.* Job 34. 30. And how wonderful were the workings of his Providence, both in *preſerving* the ſacred perſon of our gracious King, as under his own wings, until the Tyranny of the wicked was overpaſt; and alſo in his happy and peaceable *Reſtauration* at laſt unto the Throne of his Forefathers: this generation I hope will never forget, and generations to come will be informed of it. We muſt needs ſay *this was the Lord's doing, and it is marvellous in our eyes*, and it is by him that *our King* reigneth.

2. And

2. And as eminently is the hand of divine Providence ſeen in *upholding* and *continuing* Kings upon their Thrones, as Kings are for the *praiſe of them that do well*; and ſuch need not to *fear the Power*, for they ſhall *have praiſe of the ſame*; ſo are they *a terrour to evil doers*, for they know that the ſword is not born *in vain*: and of this ſort are a great part of mankind, who together with thoſe that *ambitiouſly* aſpire to be catching the Sword out of the Prince's hand, do create much *trouble* to the reign and *hazard* to the life, eſpecially of a Good and Religious King; and as it may be ſaid of all men, that we are encompaſſed with ſo many dangers daily, that without God's good Providence upholding us, we ſhould not be able to ſubſiſt one moment: *In him we all live, and move, and have our being.* Act. 17. 28. ſo it may more eſpecially ſaid of Princes, that their Office expoſeth them to ſo many dangers, that without great help from God they could not eſcape. And certainly as Kings are *great* Miniſters of the Divine *Providence*, and eminently uſeful to promote the Glory of God, and the Good of the People; ſo the ſame Providence doth *concern* it ſelf more eſpecially about the *protection* and *preſervation* of them. If it may be ſuppoſed that the *Stars* have influence upon all men, for the lengthning or ſhortning their lives; certainly ſtars of the *greateſt magnitude* do attend Kings with their *eminent* influences, to protect their perſons, and prolong their reigns. How remarkably was this ſeen in preſerving that wiſe and pious Princeſs Q. *Elizabeth*, ſo that *no*

weapon

weapon formed againſt her could proſper: ſhe appeared to be the *Favourite* of Heaven in her life, and at laſt dyed in *Peace* and *Honour*, in a good old age, after a long and glorious reign, *belov'd* by all good men while ſhe lived, and *lamented* by them at her death. Did not the ſame Providence watch over her wiſe and peaceable *ſucceſſor*, delivering him from many attempts, and particularly the moſt *horrid* that ever the Sun ſaw diſcovered. And, bleſſed be God, he is ſtill the *ſame* to our preſent Monarch, protecting him from the rage of thoſe that are his Enemies *on both hands*, becauſe he ſtrongly maintains that Truth that is *oppoſed* by them *both*. How many experiences hath God given us of *diſcovering* and *diſappointing* their wicked Plots and Conſpiracies againſt him; and eſpecially at this time in particular. This gives us advantage to ſtrengthen our *Faith* in the belief of God's care of our King, and in him of us: this encourageth us to *hope*, and *pray* that no Treaſon formed againſt him *may proſper*; that his Enemies of all ſorts *may be cloathed with ſhame*, but that upon himſelf *his Crown may long and happily flouriſh*, and that after many and many years ſpent in a *peaceable* and *glorious reign*, he may at laſt in peace exchange his *corruptible* for an *incorruptible* Crown; even ſo *Amen*.

Fourthly, by Authority *immediately* derived from the only wiſe God, the great King of Kings, Monarchy is *eſtabliſhed*, and Kings do hold their *Scepters*. And that I may diſcourſe upon this diſtinctly, to the clearing of the truth, to the *confirmation* of thoſe that

own

own it, and to the *conviction* of gain-sayers, I shall propose these four Questions.

1. Whether Monarchy be that *particular* form of Government which God hath *appointed*, and doth *approve*? or whether there may not be another form of Government, that may be *competitor* with it for desirableness, or rather *preferred* before it?

2. Whether Kings have their Power *immediately* from God? or whether it be not *conferred* upon them by the People?

3. Whether, supposing that the People did confer the Power upon the Prince, in the *first* institution of Monarchy, it doth now lie in the Power of the People to *revoke* it?

4. Whether the Power of Kings be so *immediately* subject unto God, that no *earthly* Power can call the King to an *account* for the administration of the Government?

First, Whether Monarchy be that particular form of Government which God *appointed*, and doth *approve*? or whether there be not other forms of Government (for example a *Democracy*) that may be commended *equally* with it, or rather *preferred* before it?

I move this Question because we are fallen into an unhappy Age, when men do assume to themselves, if not a liberty of *Prophecying* or *Conjecturing* what form of Government will come *next* upon the stage, and act its part amongst us; yet at least a liberty of *arguing* pro and con, making it a *moot case*, whether Monarchy

chy be the Government that God approves? and whether the Nation might not be *as happy* or *more*, under a *Republick* than a Monarchy?

In order to the ſtating of this Point, I lay down theſe Aſſertions.

1. It is certain that Monarchy is the moſt *ancient* Government of Mankind. He that epitomized *Trogus*, an ancient Writer, tells us, that *Principio rerum gentium & civitatum imperium penes reges erat.* And if in the ſearch of Hiſtories, Sacred or Prophane, there be no Footſteps of Democracy in the *eldeſt* Times, then certainly a Republick is an *Innovation.* And Innovations in the *State* are as dangerous as in the *Church.* And if our Saviour convicted Practices introduced in later Ages, by calling them back to the Original of things, telling them that *in the beginning it was not ſo, Matth.* 19. 8. then ſure I think the *Antiquity* of this Form pleads much for the *preference* of Monarchy.

2. It is the Government that *God* ſet up over his *own People* of old. I do not ſay that we are *abſolutely* bound to the Jewiſh Model of Government or Laws, any further than the common *equity* or *benefit* thereof doth oblige us. But we may reaſonably conclude, that what Form of Government the infinite *wiſdom* of God did know to be *beſt*, that his infinite *goodneſs* would move him to *eſtabliſh* amongſt that People whom he had choſen out of all the Nations of the Earth, to be unto him a *Peculiar People*, *Deut.* 14. 2. Now Monarchical Government was that which he

ſet up among the Jews. Even *Moſes* was a Monarch, *and King in Jeſhurun, Deut.* 33. 5. *Joſhua* and the reſt of the Judges or Dukes were *virtually* though not *formally* Kings. After them followed thoſe that bore the *Name* and *State* of Kings: but *ſtill* their Government was Monarchical: which is a great argument for its *excellency*.

3. We read of *no other* Form of Government in Scripture but Monarchy. This Argument is chiefly *ad homines*, thoſe that are ready ſo pertinaciouſly to ſtick to that Principle, that the holy Scripture is a ſufficient Rule in all things appertaining to Faith and Manners, that they are ready to think an argument concluding *negatively ab hâc authoritate*, to be firm and cogent; that preſs us ſo much with the *prohibition* of *adding* to, or *diminiſhing* from the Word of God, and urge the great *Curſe* to deter us; theſe I hope will accept of what *conſequences* do neceſſarily follow from thoſe premiſſes. And for as much as no other Form of *Civil Government* but Monarchical is found in Scripture, therefore to attempt to ſet up another, muſt be either *adding* to that Word, or *detracting* from it, or *both*. And this Argument muſt hold ſtrongly amongſt all men of that perſuaſion.

4. Monarchy doth moſt nearly *reſemble* the Power and Authority of God the great *King of Kings*. Originals give *Pattern* to all Copies, and Copies muſt be *corrected* by them. Now the Power of God, as the Governour of the World, is the *Original* and *Pattern* of

all

all Government; And conſequently the *nearer* any Form comes to the reſembling of his Government, the *better* it is; and the *further* off the *worſe*. But the great God of Heaven rules as a Sovereign Monarch, whoſe *Vicegerents* all earthly Rulers are, and to whom they muſt give an *account*: And therefore Monarchical Government among men doth come neareſt to this *Pattern*, and conſequently muſt be owned as the *beſt Form*.

5. Monarchical Government is every way *qualified* to anſwer the *ends* of Government moſt *advantagiouſly*, and therefore it is the beſt. The ends of Government, are, *making* and *executing* Laws, and *protecting* the People. Now what way ſo *expeditious* for the making of Laws, as when the *Royal Aſſent* breaths life into them; when they are drawn up by the Counſels of many wiſe men, and receive their Stamp of Authority from One, One the Supreme Moderator and Adjuſtor of all different Intereſts and Opinions? What Method ſo Uniform in the *Execution* of the Laws, as when all Proceedings run in the Name of One and the ſame ſacred Perſon? What means ſo expedient to *protect* the People, as when the Sword is in the hand of a Man that can have no Private Ends diſtinct from the Publick Intereſt? It would be here eaſie to ſhew what *obſtructions* and *delays* the Power of the *Many* would give in each of theſe matters, but every mans conſideration will do that.

6. This Nation hath had an happy *Experience* of the

good Fruits of this Government for *many Ages*, and why ſhould we now quarrel with an *Old Friend*? Ever ſince Hiſtory, either of firm or ſuſpected credit, will give us light, this Nation hath been ruled by Kings: And as we had ſometimes *ſeveral* Kings, ſo there was no Peace till it was united into *one* Kingdom. And ſince how hath this Nation flouriſhed in *Peace* and *Plenty*, in *Arts* and *Arms*, in *Trade* abroad and *Manufactures* at home? Eſpecially ſince the happy Reſtauration of our gracious King, we have ſate like *Iſrael* and *Judah* in the reign of *Solomon*, *every man under his Vine and Fig-tree*, and Silver and Gold hath been multiplied greatly. And are we *weary* of theſe Bleſſings? Have we taken a *Surfeit* on Peace and Plenty? If any enquire how we like *Democracy* for our Government in the *State*? Let us anſwer him as *Themiſtocles* did one that asked him the ſame queſtion; Go firſt and ſet up that Government in thy own *Family*, ſee how thou wilt like a *Coordinate* Power in thy Children and Servants, and mark if thy *buſineſs* go well on then.

7. This Nation hath never yet had the *trial* of a *Democracy*, ſo that thoſe who talk of it, may as well diſcourſe in commendation of *Plato's Commonwealth*, or *More's Utopia*. We had them who *aſſumed* to themſelves the Name of *the Commonwealth of England*, but were never *Chriſtned*. He that conſiders the Conſtitution of the Houſe of Commons in *England* muſt know that the Members thereof do not repreſent *All the People* of this Land that are under Government.

For

For beſide that the *Peers* have no Vote in the Election, the Knights are to be choſen onely by the *Freeholders*: And how many that are *Free born* Subjects, are not *Liberi tenentes*? And he that conſiders how that Houſe of Commons was *retrenched*, ſome voluntarily *forſaking* the Houſe, and others *excluded* by armed Force, muſt needs ſay that thoſe who ſo *illegally*, *unreaſonably*, and *audaciouſly* ſtiled themſelves the Parliament of the Commonwealth of *England*, were as far from being a Parliament, or from repreſenting all the People, as a *Rump* is from being an *Ox*. So that here was no formed Commonwealth to ſtand for *Probation*.

8. I affirm that Democracy is liable to *many* and great *Corruptions*, ſuch as cannot be argued to reſult any way from Monarchy. For,

1. The *Ambition* of thoſe that recommend themſelves as *Candidates* for *Offices* in Government, muſt be ſuppoſed to beget great *diſturbances*. An hand in the Government of a Nation, is ſo ſplendid a thing, that moſt men of the leaſt *real worth* will be apt to be ambitious of it. And ſuch will lay claim to every *Pretence* that may entitle them to it. If ſeeming *Saintſhip* ſhall entitle them of the number of thoſe *meek that ſhall inherit the Earth*, and *bind their Kings in Chains, and their Nobles in Fetters of Iron*; he muſt be too apparently a wicked man that will not put on the *Habit of Saintſhip*. Or if *Intereſt*, and a *long Sword*, and *Strong Arm* muſt make the way, every man that hath theſe, will put himſelf forward. And if the different

ferent Claims of two Families did *heretofore* involve this Nation into much Bloud, how much may be the Conſequent of ſuch mens *different pretences* to governing the Land!

2. Nor may leſs Miſchiefs follow the *Factions* of thoſe that are to chuſe their Governors. One man hath a *Relation* whom he hath a mind to recommend to ſit at the Stern, on purpoſe to make a *Conſular Family*: Another hath one that he reckons his *Friend*, and hopes that if he be advanced, he may prefer him: Another hath imbibed ſome *heterodox Opinions*, and hath his eye upon one that hath *eſpouſed* the ſame, and he hopes that if he have a ſhare in Governing, he will not fail to *promote* the *Party*. And what differences will follow upon the purſuits of theſe People, and what diſturbances to the Nation, every man will eaſily judge.

3. The *covetouſneſs* of men advanced to govern, will make them apt to heap up wealth for *themſelves* and their *Kindred*, to the great detriment of the Community. The publick Intereſt would in this Caſe be like the man in the Fable, whoſe Ulcers were expoſed to the Inſects in the common Road; 'twas but a civil compaſſion of the Traveller that attempted to diſturb them; the poor man begged him to reſerve his *charity* for another occaſion, telling him that the Flies who had been his *Familiars* ſome time, did not much torment him: but theſe being removed, *others* would take their place with *empty* bellies and *hungry* appetites, who would much more anoy him. The Application is too obvious to want an Expoſition.

4. And

4. And even this Democracy, that pleaſeth men in the *Theory*, to miniſter matter of *Diſcourſe*, will be farther from pleaſing all men, when it hath *exerciſed* its Power for ſome time, than is the Monarchy that now cannot give content. The *Mobile* that are ready to be *fond* of the *fancy* of that Form, and might in its firſt Appearance *dally* with it as Children with a *New* Play-Game, after a while will be apt to diſcover its *imperfections*, and be the *firſt* to *complain* of it. That party of Men that *called themſelves* the Parliament of the *Commonwealth of England*, when having killed the right Owner, they ſeized his Inheritance, and did by their printed Declaration in *March* 1648. avouch themſelves a *Free State*, complaining of the unſufferableneſs of the Monarchy, when they had for a while *fed themſelves* with it, and then were condemned to *Perpetual Minority*, and to *Wardſhip* under a Protector: And when at laſt the *Army* and the *Mobile* ſung out their Liberty from Wardſhip, ſtarted the Nicknamed Title of *The Good Old Cauſe*: They had not long lived upon that pretence, but they were weary of it; for the *Grandees* of the Army at *Wallingford-houſe*, diſperſed them, and in *October* 1659. put forth a Remonſtrance, repreſenting the *Grievances* of the Nation to be as great under that *Commonwealth*, as it had been before under the *King*: So that it appears that changing the *Bed* will not give eaſe to the *ſick perſon*, nor will the change of *Government* pleaſe thoſe that are *reſolved* not to be *pleaſed*.

5. *In*

5. *In fine*, Democracy is much more apt to *degenerate* either into *Oligarchy*, or elſe into *Ochlocracy* and *Anarchy*, than *Monarchy* can be feared to degenerate into *Tyranny* and *Arbitrary* Government. If we conſult *Foreign* experience, the *Spartans*, I think, the firſt that called themſelves a *Republick*, did not long keep their ground without degenerating into an *Oligarchy*, or a Government by the *Thirty Tyrants*. *Rome* when they had driven out their *Kings* and ſet up a *Commonwealth*, were one while inclining to an *Ochlocracy*, when they choſe the *Tribunes of the People* to give *check* to the *Senate*; another while to *Monarchy* when they choſe *Dictators*, which becoming by degrees *perpetual*, at laſt ended in *Monarchy* again. The *Venetians* are rather to be eſteemed to be an *Ariſtocracy* than a Democracy. Our Neighbours of the *United Provinces* ſeem to have *mixed* Ariſtocracy with their Democracy. And if we remember the proceedings of our *own Nation*, the *pretended Commonwealth* did one while degenerate to *Monarchy* in the time of the *Uſurper*; another while to *Anarchy*, in the time when the *Rota* invented ſo many new Forms of Government. No *ſettlement* could be till God was pleaſed to reſtore us to the *Old Foundation*. The reſult of all which will be, to weigh things in an even balance, and to judge which is moſt *agreeable* to Gods *Inſtitution*, and tending to the *Good* of the *People*, Monarchy or any other Form of Government.

Athenians

Second

Second Queſtion; *Whether Kings have their Power immediately from God, or whether it be conferred upon them by the* People?

The reaſon of moving this Queſtion is, becauſe it is become the Subject of *common Diſcourſe* in our days. And an Author that wrote a *bad* Poſt-ſcript to a *good* Letter, hath ſeemed to aſſert the Power of the King as intruſted to him by the People. A perſon who if he had been as well acquainted with Divines as Lawyers, might have known the ſubſtance of his Arguments to have been *prevented* about 35 years before they were *produced*, in the excellent Lectures of a Learned *Profeſſor*, who *determined* that in the *Chair*, which few men but himſelf durſt to have done in thoſe days. Or if he did conſider the *Conſequences* that would be deducible from ſuch a Suppoſition, *Honeſty* and *Loyalty* ſhould have kept him from maintaining it.

In anſwer to the Queſtion, I affirm the firſt part, that Kings have their Authority derived *immediately* from God; And deny the later, that it is conferred upon them as a *Truſt* by the *People*.

And here 1. Let us conſider what *Titles* the *Scripture* gives to Kings. They are called Θεοῦ λειτουργοὶ, Θεοῦ διάκονοι, *the Miniſters of God*, therefore not of *Men*, *Rom.* 13.4,6. *the Powers that be, are* ſaid to be ὑπὸ τοῦ Θεοῦ τεταγμέναι *ordained of God*, therefore not of *Men*. *v.* 1. for the Queſtion concerning St. *Johns* Baptiſm, was it from

Heaven, or of *Men*? *Mat.*21.25. ſeems to put this upon an *Iſſue*. Beſides, they are called *Elohim*, Earthly Gods, *Pſal.*82.6. And what People can *make their own Gods* without palpable *Idolatry*?

2. When God firſt ſubjected his *own People Iſrael* to the Government of Kings, the People had nothing to do in *conferring* the Power. *Moſes* was made their Ruler *immediately* by God. So *Joſhua* and the *Judges*; for ſo long the *Theocracy* did continue *viſible* among them. When the People deſired a King with *Formality*, God is not angry with them *ſimply* for deſiring a King; for he had *foretold* their having a King, and given him directions for his Government, *Deut.*17. but for ſome irregularities in their *manner* of deſiring him. But how was he choſen? Not by the *People*, but by *Lot*, 1 *Sam.*10.20,21. *the determination whereof is from the Lord*, *Prov.*16.33. no hand of the People in *chooſing* him. *David* was made King by Gods *immediate* choice, 1 *Sam.*16.1. Here the *Theocracy* ſeems to end. Afterward the Government did deſcend by *Succeſſion*. And thoſe that pretend directions from the Scripture in *every* thing, will be at a loſs where to find directions there for the People to *confer* Power upon their Prince.

3. We challenge any man, from prophane Hiſtories, to ſhew us any Footſteps of ſuch *beginnings* of Monarchy, when the People did *entruſt* this Power to their Kings. If they acknowledge that their *Hiſtory* fails them, let not alſo *Reaſon* fail them; let not *Loyal-*

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ty fail them, let not *Conſcience* fail them: let them have ſomething more than *bold ſurmiſes*, or elſe not attempt to build a ſuppoſition of ſuch *dangerous* conſequence, upon the meer ſtrength of *Imagination*.

4. If therefore they perſiſt and urge us to ſhew how Monarchy *firſt* came to *ſubject* men to Obedience, I think the Hiſtory of the Bible will give us light enough. That *Patriarchal* Government, or the Ruling of the Father or Eldeſt of the Family over the reſt, was the *firſt Form* of Government in the World, I think is generally owned. Now when the Families *increaſed*, the Subjects *multiplied*, and by *inſenſible degrees* the Patriarchal Government ſeems to have ſetled into that Government of the *Reguli*, or Small Kings, which was upon the matter the ſame. When *Joſhua* conquered the Land of *Canaan*, which is leſs in extent than the Kingdom of *England* alone, he found and ſubdued *thirty one Kings*, *Joſh.* 12.24. And it ſeems this was the leaſt Juriſdiction of their *Reguli*. For after him, *Judg.* 1.7. *Adonibezek*, when he was conquered, doth own that he kept *Seventy Reguli* in barbarous ſervitude under him. And ſome hundred of years after, the King of *Syria* (no great Prince) had *thirty two Kings* at once in his Army, 1 *Reg.* 20. 1. So that it ſeems their Territories and Power were then ſurely but an inconſiderable Alteration of Paternal Government, and that which by degrees introduced greater Monarchies.

5. If we further proceed to take a view of all the

ways whereby Princes aſcend to the Throne, it will appear they are but *few*; and that in none of theſe the People *confer* the power on the King.

1. By *Deſcent* or *Succeſſion*, as in *England*. Now who can ſay that the People here confer the power? If they plead, that at the Kings *Coronation* the Conſent of the People is *demanded*; It is evident that the King is King to all intents and purpoſes *before* his Coronation. Beſides neither are all the People ſummoned, nor any *conſiderable* part of them appear at a Coronation: And if then there ſhould be any ſurly *Sheba* that ſhould reject his Prince, that would not hinder the Coronation. So that this is but barely a thing of *Courſe*, and doth not derive the Kings power from the People at all.

2. Of thoſe that attain a Crown by *Conqueſt*, no man can ſay they expect or receive the *explicit* Conſent of the People, though a *tacite conſequential* Conſent may be argued in their yielding him obedience.

3. As for thoſe that ſurprize a Throne by *Fraud*, though they may impoſe upon the People ſo as to gain a *Formal* Conſent, yet is there no *real* Conſent in thoſe that are thus *cajol'd*.

4. There are ſome that come to a Crown by *Election*: And here our *Male-contents* think they are ſecure that *they* derive their power from the People. But we muſt conſider the great difference that is betwixt *deſigning* the Perſon, and *conferring* the Power. The *former* is from them that chooſe him, the *later* by no

no means. The Dean and Chapter of a Cathedral, by the Kings leave, chooſe a Biſhop *ſede vacante*; this Choice *deſigns* the Perſon, but doth not *confer* the power, which is afterward given him in his *Conſecration*. The Aldermen and Commons of a City do yearly chooſe their Mayor; this choice doth indeed *deſign* the Perſon, but not *confer* the Power, which deſcends by virtue of the Kings *Charter*. So when the *Seven Electors* chooſe an Emperour of *Germany*, or thoſe that uſually chooſe a King in *Poland*, they onely *deſign* the Perſon; his power is not from them, but *immediately* from God.

The third Queſtion, *Whether, ſuppoſing that the People did confer the Power upon the Prince, in the* Firſt Inſtitution *of Monarchy, it doth now lie in the Power of the People to revoke it?*

This Queſtion ſeems needful to be handled, not only becauſe in the late days of Rebellion it was maintained; but becauſe it may be feared that thoſe Seeds are not yet quite rooted out; eſpecially ſeeing the holding the Kings Power to be a *Truſt* committed to him by the People, doth ſeem to *deſign* to prove it *revokable*.

In Anſwer hereto, 1. I have already ſhewed that the *Suppoſition* which is the Foundation of this, *that the People confer the Power upon the Prince*, is *falſe*, and conſequently the *Superſtructure* that is reared upon it muſt fall of courſe. 2. Sup-

2. Suppoſing (but not granting) the Princes power to be conferred by the People, yet the Revokableneſs of it will not follow. For,

1. Both Law and Reaſon ſay that what is *Abſolutely* confeſred in any Compact or Donation, is not to be revoked: Againſt the reaſonableneſs whereof I can. not ſee what can be alledged.

2. Inſtances in other Caſes of like Nature, do ſhew the truth of this. When the Dean and Chapter have choſen their Biſhop for their Ordinary, or the Aldermen and Commons of a City have choſen a Mayor to govern them, it doth not lie in either of them afterward to recal the Exerciſe of this power, or to reaſſume the Truſt into their own hands. When the Freeholders of a County have choſen their Knights to repreſent them, it will not afterward lie in their power to recall this truſt. They might have *forborn* to commit the Truſt; but being *committed*, they cannot *re-call* it. The ſame is applicable to the Caſe in hand, if the ſuppoſition were true, which yet is not to be granted.

The Fourth Queſtion, *Whether the Power of Kings be ſo immediately* ſubordinate *to God and* depending *upon him, that no* earthly *Power whatſoever can call them to* account *for the adminiſtration of their Government, and* diſcharge *of their Truſt?*

The accountableneſs of Princes to the People in their

their Repreſentatives, hath paſſed for *currant doctrine* in the days of *impriſoning* our late Sovereign. That Reaſon and Conſcience may be ſatisfied of the *falſeneſs* and *dangerouſneſs* of ſuch affections, I ſhall offer what follows, to prove that God Almighty is the *onely Ruler of Princes*, and that to him onely they owe their *Accounts*. assertion

1. In *Reaſon* it is a *contradiction*, after we have owned the King to be *Supreme* in all *Cauſes*, and over all *Perſons* both Eccleſiaſtical and Civil, afterwards to affirm that there is any other Power that hath Right to call him to an *account*, and conſequently is in that reſpect his *Superiour*. That we have owned the King as *Supreme*, I ſuppoſe all men will confeſs, and the Apoſtle St. *Peter* calls him ſo, 1 *Pet.* 2. 13. And that his accountableneſs to any other on Earth would render thoſe perſons that may demand his account, *eo nomine*, Superiour to him, is grounded upon that known Maxim, *Par in parem non habet poteſtatem.* If therefore the King be Supreme and yet hath others on Earth that are Superiour to him, then is he *Supreme and not Supreme*, a palpable contradiction, both branches whereof cannot be true. Now the *Kings Supremacy* both the Law hath ſetled, and every good Subject hath owned, and therefore muſt diſown the *Supremacy of the People*, either *Collectively*, or in their *Repreſentatives*, as a ſpurious off-ſpring deſcended from *Salus populi*, and *Univerſis minor*.

2. If we conſult the *Scriptures*, when *David* had com-

committed those two great sins of *Adultery* and *Murder*, either of which singly was Capital by the Jewish Laws, yet do we not find him *called* to account for them, but onely by the great *King of Kings*. If any man here will reply, in the Country Proverb of the Author of *Julian the Apostate*, what the People would if they could, have called *David* to an account, and punished him too; but that *David* had the Sword as well as Scepter, and therefore was above their reach: I answer, there was then a *Sanhedrim* among the Jews, whose Authority was as venerable as that of a Parliament, and yet we neither find them *challenging* an account of *Davids* Actions; nor God, who then made *familiar converse with men*, either *summoning* the King to submit himself to a *Legal Trial*, or stirring up the Sanhedrim, or the Princes of the Tribes to *call* him to account by judicial Process. No, the *Onely Ruler of Princes* takes the matter into his own hands, sends his Prophet to him, summons him before *himself* as his Judge, brings him to *Repentance*, accepts his *Confession*, and remits his *Trespass* as to the *Eternal Punishment*. And *David* appears very sensible of his being subordinate and accountable to *God onely*, when in his most penitent Confession, he looks up wholly unto him, *Against thee, thee onely have I sinned, Psal.* 51.3. If therefore we own the Scriptures for our *Guide* in all doubtful and important points, here is an instance to guide us in a matter of this great and weighty moment.

3. To

3. To hold a Power in the People to call the Prince to account for the adminiſtration of his Government, is moſt highly *inconſiſtent* with the *Law of Nature*, and all the *Reaſon* and *Conſcience* imaginable: For it makes the *People* at once the *Complainants*, the *Witneſſes*, the *Jury*, and the *Judge*. For when we ſpeak of the King and the People, they are but *two Parties*. If therefore the King muſt be *Impleaded*, who muſt be the *Complainants*, and *Proſecutors*? the People. Who *Witneſſes*? the People. Who muſt be the *Jury* to enquire of Matter of *Fact*? the People. Who muſt be the *Judge* to determine whether he hath broken a Law, and be obnoxious to puniſhment? the People. At laſt when Sentence is paſſed upon him, who muſt *execute* it? ſtill the People. A thing never heard of in any *Judicial Proceedings*, even in the moſt barbarous Nations: and that which muſt needs preclude the doing of Juſtice, when *Paſſion* or *Intereſt* in the *Mobile* would carry all things according to their own Luſts and Humours.

4. The *Judgments* of God have dogged at the heels in all Ages thoſe Subjects that have riſen up in *Rebellion* againſt their lawful Kings, and either ſecretly or openly taken away their lives. *Had Zimri peace who ſlew his Maſter?* 2 *Reg.*9.31. And how Gods Juſtice hath become the *Avenger of Bloud*, and purſued at the heels thoſe who had killed and taken poſſeſſion, and after they had boaſted of their wickedneſs for ſeveral years together; and ſome of them deſired it might be written on their Tombs, **Here lies one of the late**

Kings Judges, at laſt brought them to condign punilhment. This I hope will not be forgotten in *this generation*, and thoſe that ſhall *ſucceed*, I doubt not, will be made ſenſible of it, that all men may *hear and fear amd do no more ſo preſumptuouſly.*

If we at laſt proceed to reflect upon what hath been ſpoken, we may make *improvement* of it three ways.

Firſt, If Kings have their power from God, and are not accountable to any perſon or perſons on Earth for the adminiſtration thereof, then it is a great ſin to *arraign* the *Wiſdom* and the *Juſtice* of the Kings proceedings in the *little Conventions* of men of *unſanctified hearts*, *unhallowed lives*, and *prophane mouths*. A Sin which, had I the voice of *Stentor*, I could not declaim loudly enough againſt in this Age, when many make it either a ſign of *Grace*, or a token of *Wiſdom*, or at leaſt an argument of good Affections to the *Publick*, to *ſlander the Foot-ſteps of Gods Anointed*; and as if they would inveſtigate their Pedegree from *Corah* and his Complices, do proceed by riſing up againſt *Moſes* and *Aaron*, reproaching both Prince and Prieſt, as if they *took too much upon them.* If God Almighty be the *onely* Ruler of Princes, and neither the People *Collectively* nor *Repreſentatively* have power to *cenſure* the Actions of a King, then certainly the *Individuals* or *little Knots* of the Populacy have much leſs power to cenſure his proceedings. If that which without Chriſtning, gave it ſelf the Unchriſtian name of an **High Court of Juſtice,**

Juſtice, had no power to cenſure and condemn a King, though they bore before them *pretences* of Juſtice; how much leſs is it lawful for them that do not in the leaſt pretend to be a *Court of Judicature*, to arraign and condemn both his Majeſties *Actions* and *Intentions!* If ſin be aggravated by *Ingratitude* in him that commits it, and in the want of *advantage* to be propoſed in doing amiſs, then certainly this ſin is *doubly* aggravated, as being the *higheſt ingratitude* to a Prince that hath been ſo *merciful* and *obliging*, and committed without the leaſt *probability* of any *advantage* to follow ſuch diſcourſes. If he that ſtept out of his *Rank*, without allowance of his Officer, to fight an *Enemy*, though he killed him, was condemned for deſerting his place, what cenſure can be great enough for thoſe that deſert their Ranks and Stations, not to fight an *Enemy*, but to encounter their lawful *Sovereign?* If a ſcandal caſt upon a *private* perſon, that damnifies him in his *Profeſſion*, be cenſurable in Law; what cenſures do they deſerve that caſt ſcandals, without fear or ſhame, upon the *greateſt of men*, and thereby leſſen the *affections* of his Subjects, and render his Throne uneaſie to him!

Secondly, Let the Original of Kingly power teach us, out of *Conſcience* toward God, to ſtand in the *defence* of our King againſt all the *Aſperſions* that are caſt upon him, to *alienate* the affections of his good Subjects from him. He that is not *againſt* him, ought to be *on his ſide*. And to move us all hereto,

1. Let us conſider the evil *Root* from whence theſe bitter Fruits do ſpring, even a *Malignant* and *Diſloyal Spirit*. Had *Ham* been ſo dutiful as his other Brothers, he would have *covered* in ſtead of *ſhewing* his Fathers *nakedneſs*; and the curſe that was bequeathed to him ſeems grounded upon his evil *Intention*. So that as well may a man believe that perſon that rails at him behind his back, and cenſures all his diſputable Actions, to be his *Friend*; as believe theſe perſons to be *good Subjects*.

2. We ſhould further conſider the ill *Conſequences* of ſuch Diſcourſes. Every wiſe man ought to conſider the *tendency* of his words and actions. And he that foreſees evil conſequences, and doth not endeavour to prevent them, cannot be reckoned either *Friend* or *honeſt* man. And if theſe diſcourſes do conclude that their *thinking* that to be true, which they ſpeak of the King and his Government, will alienate *their own* Affections from him, then ought they not to *vent* them in diſcourſe to others, which muſt alſo tend to alienate *their* affections and duty from him.

3. It would be fit to recollect what *happineſs* we and the whole Nation have *ſo long* enjoyed under his Majeſties happy Reign. Some men are like that ſort of *Inſects*, which paſs over the ſweet Flowers in a Garden to fix upon Excrement in a Dunghil. They overlook all that *Peace* and *Plenty*, that *flouriſhing* of the Church which we have taſted ſince the Kings happy Reſtauration, and if they can find any *real* or *fancied* overſight

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in thoſe that are *Miniſters of State*, they ſet themſelves to cenſure that, and expoſe it to others. If the Nation hath flouriſhed in 23 years paſt, more than in any the *like* period of time, then it may be ſuſpected to be a *Plethory*, ariſing from *Peace* and *Plenty*, that makes men ſo *ſick*, and ſo apt to diſgorge themſelves in theſe unſavoury *Belches*.

4. And withal let us reflect upon the *judgments* of God that have overtaken the *Enemies* of our King and his Fathers Throne. The righteous God hath both ſhewed that his *Providence* takes a ſpecial care of the ſafety of Princes, and that he is immediately concerned to *avenge* their Bloud. Unto thoſe that had ſhed the Royal Bloud, God *kept ſilence* for a while, and they were ready to think him altogether *ſuch an one as themſelves*, a Partner, if not the Principal, in that Fact: But in his good time he did *reprove them, and ſet before them the things that they had done. O conſider this, and forget not God, leſt he tear you in pieces, and there be none to deliver.*

5. It would greatly help to govern mens *Tongues*, if they did with greater warineſs look to their *Ears*. For what is *over-greedily* drank in at the Ear, is commonly vomitted out at the Mouth as *haſtily*. If we conſult the old Rule, it will tell us, that Fame hath for many Ages been branded with the infamous Character of Common Liar and *Incendiary*. If we conſult *Experience*, it will tell us how often it hath impoſed upon us *miſreports* and *falſe repreſentations of things*. And

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if we conſult *Reaſon* it will tell us that Reports do, and muſt ſavour of the *Cask* from whence they are drawn; and we cannot ſo well know how to judge of what is *ſpoken*, as by taking due meaſures of him that ſpeaks it. Which if it were duly improved, it would put us upon *weighing* or *ſlighting* bare Reports, and excuſe our *tongues* from many tranſgreſſions.

6. Both *Modeſty* and *Prudence* ſhould teach us not to preſume that we ſee into the depth of the *Proceedings* of our *Governours*. It is better for us thankfully to make uſe of the Light and Heat and Influences of the Sun, than to ſtand *gazing* onely upon the Courſe of its Motion. It is better to comfort our ſelves in the practical Uſe of a piece of Clockwork, than to puzle our heads with ſpeculative inquiries how, and why, and what does move the Hand. And if theſe things were duly conſidered, it would ſuperſede a great deal of pains to our *Politick Wou'd Bees*, and prevent their Cenſures of Tranſactions, which they neither can, nor is it their duty to underſtand.

7. When the mouths of men are ſo open in ſpeaking evil of Dignities, that they refuſe to be ſtopt, and plead that they have *Juſtice* and *Truth* on their ſide, it will concern us to conſider that the beſt and *greateſt* of men are ſtill but *Men*, and cannot plead exemption from the *miſtakes* and *frailties* that are *common* to Mankind. And if men that move in *lower ſpheres*, attended with *leſs* violent temptations, do frequently err; how much more may thoſe that are placed in *higher* Orbs,

Orbs, ſurrounded with weightier Cares and greater Difficulties, commit *miſtakes*, and diſcover *Humane Frailties?* Which ſhould move us rather to *aſſiſt* them with our *Prayers*, that they may not err, than to ſuggeſt in *ſly and ſlanderous whiſpers to the Rabble*, that they are always erring.

8. *Charity* towards Men as *Brethren*, and *Loyalty* to our *Prince* as the Father of our Country, ſhould oblige us to paſs the moſt *favourable conſtruction* upon *doubtful* actions. 'Tis this alone can juſtifie an intermedling with private Affairs, and therefore the Argument holds ſtronger, that onely this can excuſe, if any thing can be ſaid to excuſe an inſpection into publick Tranſactions. Every Action (ſays the Moraliſt) hath two handles; and if one Ear of the Cup be cold and the other hot, he is fooliſhly raſh that chooſes by a wrong application of his hand, to burn his fingers without neceſſity.

Thirdly, Let what we have heard of the Original of Government, and of the Power of Kings, prevail with us to a *ready*, *chearful*, and *conſcientious Obedience* and ſubjection to them. The Jews could ſee that if they owned St. *Johns* Baptiſm to be from *Heaven*, it would neceſſarily follow, that they ought to have *entertained* him, and *believed* his Doctrine, *Matth.* 21. 25. And ſeeing it is manifeſt that the Power of Kings is from God, it follows that we ought to be *obedient to every Ordinance of Man for the Lords ſake*, whoſe Vice-

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gerent he is, 1 *Pet.* 2. 12. *Seeing the Powers that be, are ordained of God*, it follows, that not onely he that rebelleth, but even *he that reſiſteth the Power, reſiſteth the Ordinance of God; and they that reſiſt, ſhall receive to themſelves damnation.* And foraſmuch as *he is the Miniſter of God to thee for good*, therefore *we muſt needs be ſubject, not onely for wrath*, to eſcape puniſhment, but even *for conſcience ſake*, *Rom.* 13. 1, 2, 4, 5. For when men preſume to think that the King is Ἀνθρωπίνη κλίσις, the Peoples Creature, deriving his Power as a Truſt from them; and when the fondneſs and novelty of the Notion by degrees hath flattered them into a fixed Opinion of it, they will quickly implead his Authority as a Conditional and precarious thing, and upon the leaſt diſtaſte will be tempted to meditate a Revocation of their Truſt; ſo that what does not jump with one mans Intereſt, though it may advance anothers, the King muſt anſwer for; and what does not indulge the luſts of the Fooliſh, though 'tis highly acceptable to the Wiſe, the King muſt account for; ſo apt are Reſty men to clamour againſt the ſettlements of their own ſecurity and happineſs, and promote the ſteps of their own ruine and confuſion. But when they ſeriouſly conſider that the Sword is put into his hand by God himſelf, and that he bears it not in vain, that he is a Revenger to execute wrath upon him that doth evil, *Rom.* 13. 1. this will oblige them to Obedience and Loyalty to their Earthly Sovereign, out of a principle

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of Conſcience toward the King of Heaven; this will ſpeak them at once both true Chriſtians and good Subjects. For pretended *Saintſhip* is conſiſtent with Rebellion, but true Chriſtianity will be always attended with Loyalty. This will clear the *Profeſſion of Religion* from the *Aſperſion* of *Ungovernableneſs*; and ſet us forward to that Kingdom, where he by whom Kings reign, ſhall rule over all, and be all in all.

To which Heavenly Kingdom God in his Mercy bring us all, &c.

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